1:Stanford U. S-4, 5 1956 AF16 SW China
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241 near which a pig is kept, and at the time of spring fertilizing the material from the pit is mixed with topsoil or water and spread on the fields. Grass and grainstalks are carefully husbanded to be used as fodder for the farm animal, if the family is fortunate enough to have one, and as fuel for cooking, and, 291 rarely, for heating the house. Cloth is scarce, and clothing is worn until it falls apart; after that the rags are used to make the soles of 342 cloth shoes. Wood for all purposes, is more abundant in Yunnan and Szechwan than elsewhere in China, but farm buildings are made of pounded earth, mud bricks, or, in the rice region, of bamboo lathe and mud plaster. Floors are of earth, and only the dwellings of the wealthiest farmers have •735 glass windows. The dominant fact of life in the Chinese countryside is poverty. This has grown steadily worse during the last hundred years as factory-made goods destroyed village handicrafts, usury and tenancy increased, wars and ineffectual governments brought disruption and oppression, and over-population became steadily worse. "The most bankrupt countryside in Asia is the Chinese. The worst crisis of over-population China has yet had to face has been accompanied by a breakdown of traditional ideas and traditional

735 authority so complete as to lead to a state of near anarchy."[2]

178 311 The characteristic way of life of the peasants has been slowly disintegrating under manifold pressures. During prosperous periods in the past a delicate balance of human and economic factors fostered a crowded, conformist, but on the whole harmonious village life. Recent decades have seen the old harmony replaced by tension and a predatory struggle for survival. And, despite the isolation of most villages, ideas and ideals from the West have slowly undermined the authority of the older mores and customary laws.

178 Despite all the fissures that have developed, it is well to remember that peasant life everywhere has a tremendous inertia, that it is incredibly resistant to all the forces of

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2. Maurice Zinkin, Asia and the West, London 1951, p. 111. H.L. Richardson, commenting in 1942 on Szechwan -- usually regarded as a fertile and prosperous province -- says: "The condition of the individual farmers is less happy than the prosperity of the Province as a whole would suggest, and the pressure of the whole population on the supplies of food and other agricultural products, such as cotton, is very intense." Cressey, op. cit., pp. 178-79.

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campaign to encourage workers to return to the rural areas to engage in production.[25] All in all, the basis of city relief was self-help-through-labor, which was also the emphasis of rural relief policies. For example, in Chungking needy people were organized into handicraft-production teams. Early in 1955, it was reported that in addition to those performing regular and seasonal labor, 32,000 needy people were organized into productive labor teams in Chungking. Among the people who were unable to make a living, including the aged, the cripple, and the young, relief was given to 41,828 families in the period January-October 1954, according to a Communist source.[26]

Beggars, pickpockets, and prostitutes were the subjects of an intensive campaign. It was reported in 1952 that the majority of these three city elements had been sent to institutions for reform and training in productive works.[27] In a speech in September 1954, the Communist Minister of Internal Affairs told the National People's Congress that prostitutes, beggars, and opium smokers were "basically

25. Ibid., p. 16.

26. Survey of China Mainland Press, Hong Kong, America Consulate General, No. 1008, Supplements, March 16, 1955, pp. 8-10.

27. New China Daily, Sept. 28, 1952, p. 4.

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733 735 548 non-existent" in Communist China and the number of vagrants had been greatly reduced.[28]

V. CHILD WELFARE

527 746 Following the international practice of dedicating one day in the year to the children, in 193 April 4 h was promulgated as China's Children's Day by the Nationalist Government. But the Chinese Communist regime changed this date to June 1st, in accordance with a decision made by the International Democratic Women's Federation in 1949 at Moscow.[29] Children's Day as it is celebrated in the United States and in Great Britain was branded as capitalistic, i.e., not designed for the well-being of the children of the laboring classes. Around June 1st every year, all the propaganda media are mobilized for the promotion of child welfare, praise of the happy state of children in Communist China and in the Communist bloc of nations, and references to the "plight" of children in the free world. And it is also around this time in most large cities on the Mainland of China that health examinations for

28. People's Handbook, 1955, pp. 211-13.

29. Hung Hsin-t'ao, Chi-nien Chieh-jih Shih-shih Tzu-liao [History of the Memorial Days], Shanghai, T'ai-lien ch'u-pan she, 1953, Vol. II, pp. 180-83.

3: Hutson M-5 (no date) 1921 AF16 Southwest China AF16

To give away medicine and sticking-plaster to the poor is merit, but it is reckoned still greater merit to give away good prescriptions, as these are often a legacy of ancestors, and any person having a few good ones might start in business. Some people keep a tea pot or crock full of tea at their doors for people to drink out of during the hot weather. Others light a lamp at a dark and dangerous part of the road to keep people from falling into a ditch or over a precipice. They open a free ferry *k'ai i tu* 開義渡 for transporting travellers over streams and rivers, or give away rice gruel to the poor in times of distress; or rice and money to the poor at New Year times, or after a fire or flood.

They give free coffins for the poor and for unknown travellers who die by the way; or land for free burying grounds; these are found everywhere. This is reckoned very great merit.

An individual or a number contributing will open free schools. Others give away clothing, bedding and fire-baskets to the poor at the beginning of the cold weather. This is largely done by ladies who wish to prepare for leaving this world. Poor-houses for the aged and orphans are kept up both by government and by public subscription.

To open an orphanage is great merit. The infant children of poor parents are taken to this institution and are here reared; many of the slave girls of officials are procured from these places.

Institutions are opened also for the blind, deaf and maimed, *k'ai t'sz̈ ya t'ang* 開慈幼堂; some for adults, some for children; and asylums for the shelter and support of widows. Such women get benefit from a Society's funds if they are well recommended, and on condition that they do not remarry. Some set up a tramp's refuge, *ch'i liu so* 棲流所 for men and women from a distance; shelter is provided free, but not food. Beggars' refuges for the local poor are supported.

The chief beggar carries a rod with which he administers correction to the disobedient, and he visits the farmers at harvest time and gets grain from them, and shopkeepers at feast times to get his wages for keeping the beggars in order.

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735 After a man takes to begging it is difficult to get him to leave it, but it is also difficult to find one who has been born a beggar, nearly everyone having come to this state through gambling or opium.

When these beggars die they get a free coffin. When put in the coffin a basin is put under each hand and foot, and a broom under the buttocks. The basins are said to be like the hoofs of a horse, and the broom like the tail of a horse. The idea is that in this life they have done little and got much from the country, and in the next they are willing to become horses to carry government despatches.

782 212 To collect printed paper, *shou tzü-chih* 收字紙, and burn it in places built for the purpose is to accumulate merit. It is merit to collect this paper, merit to deal in it, and also to buy and burn it. A receptacle for it is hung up in almost every house and school. Men go round the streets collecting the paper from these baskets. It is reckoned very bad taste to put a book in an unclean place or dispose of waste paper in a careless fashion, because writing has been handed down from the sages. The sentence "be careful of paper with characters" is written up everywhere.

782 To gather up the dry bones dug out in the public graveyard and deposit them in the dry-bone tower; to put earth on neglected graves—a coolie being engaged to put a load or two of earth on each grave; to give away books and tracts, exhorting people to good deeds and to attend to their idolatry:—such books as the *kan ying pi'en* 感應篇 or book of rewards and punishments are freely given; to invite a man to preach the Sacred Edict at the front door of the house for the benefit of the public; to burn paper clothing and paper money to the orphan spirits in the graveyard; to light lanterns at the New Year and other times to guide the spirits home; these are all works of merit.

788 To go on a pilgrimage for the worship of Buddha, *chao shan pai Fo* 朝山拜佛, is merit. These pilgrimages are nearly all to sacred mountains, and occupy weeks, months or years. Some pilgrims go three steps then kneel down and worship, some five steps and make a bow, others crawl

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426 farm the land himself it is called *ti tang tzŭ ching* 地當自耕. This is reckoned a dangerous speculation, especially if the mortgagee is an unscrupulous man.

To change the rental into a mortgage; to add the deposit on property till it amounts to a mortgage is *chiu tien chia tang* 就佃加當.

To make the mortgage into a purchase by adding a little money (very probably more than the property is worth) is *chiu tang chia tang* 就當加當. To make the deposit of rental so heavy that it is really a mortgage, no rental or a nominal one is paid to the owner, but he saves his face by saying it is a rental. This is termed *ming tien an tang* 明佃暗當. Sometimes a property is mortgaged then rented back to live in, *tang ch'u tien hui* 當出佃回. The necessity of moving the family idols is thus avoided, but it is a method that causes much trouble afterwards.

To mortgage a second time owing to the original owner being unable to redeem the property is *chuan tang* 轉當.

Ting ta 頂打 or *ting tang* is a kind of mortgage which is more stringent than the ordinary kind, and is almost equivalent to a purchase, without it being so stated. These are more difficult to manage than a pure mortgage; a rental has to be paid, but it is almost impossible to turn the mortgagee out. The neighbours need to be notified of these proceedings to make them binding upon them. This of course means a feast.

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Beggars 乞丐 *ch'i kai.*

• 735 Some terms for beggars are:—

叫化子 *chiao hua tzŭ*; 討口子 *t'ao k'ou tzŭ*; 濫仗客 *lan chang k'ê.*

Few beggars are born in that class, but nearly all have come to beggary through laziness, gambling, opium, wine or calamity. Those who are poor through no fault of their own are pitiable, but the others are contemptible. These pests waylay the traveller and extort money; gather in crowds at funeral and marriage feasts; bellow for hours behind a gentleman's door with half-a-dozen dogs howling round them, or

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walk along the street with a stick wagging behind and the dogs hanging on to it. It is a fully organized profession, with its officers and king; a race which is difficult to reclaim; the saying runs 討得三天口官都不想做; 'After begging for three days they do not desire even an official position.' They won't work and don't desire to be lifted up, and are known as 方上的弟兄, or brethren of the four quarters, that is, they go everywhere to get a living. The king of the beggars is called *ta yao pa* 大么爸. He rises to this position by ability and public recognition and is generally negotiated with at feast times in order that beggars may not come and lie at the doors of the houses.

The beggars' resort or refuge is called 乞丐所 *ch'i kai so*, or 棲流所 *ch'i liu so*, or 孤老院 *ku lao yüan*. In order to get admission an official permit is required, and a record of entries is kept in the yamen. Some have official rice and winter clothing granted to them besides. In these refuges all kinds may be found, such as the widow, the aged and the orphan. In districts where no such place is provided they congregate in temple doorways, under bridges and arches. They collect all the rubbish of the country-side and eat such things as dead dogs, cats, and rats. Unwashed, uncombed and clothed in filthy rags they seem to reach the utmost limit of human degradation.

The place where the beggars' branch of the secret society meets is called 什仿堂 *shih fang t'ang*. It may be arranged for at any place, but the connection with the society is very real and wide-spread.

The beggars have a superstitious dread of the following words:—

不絕 *pu chi*, don't give; 狗咬 *kou yao*, the dog bites, 斷路 *tuan lu*, block the road; 短食 *tuan shih*, short of food.

The noise made by the beggars with their clappers at the door is called 打蓮花鬧 *ta lien hua nao*. This noise is also commonly made by the vagrant priests, who use a 彈板 *tan pan* to thrum on with the fingers. *Wo t'ao shan ch'ih* 惡討善喫, gotten by wickedness, eaten with good manners, this is what is said of beggars' manners.

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●735 The beggars call the rice and wine given to them at feasts or New Year time *fa-ts'ai fan* and *fu-kuei chiu* 發財飯 and 富貴酒. It is a kind of good wish for the prosperity of the giver. 'New Year rice' is given to beggars on the first day of New Year; beside this some give New Year money, meat, dumplings, etc. If beggars are diligent at the New Year they can beg enough to keep them for a month or two.

After persons have given money or food to a beggar, the latter says that he has succeeded in instructing his son 訓子 *hsün tzŭ*. Such spectacles as are displayed in most Chinese streets, the displaying of maimed limbs, frost-bitten feet, knocking the head on the paving stones with a thud, candles and incense stuck in hands and shoulders, and anything which works on the feelings of the people are included by beggars under this heading of 'instructing their children.'

Ao men niu 遨悶牛, to follow the stupid ox, is said by beggars who pursue people on the roads asking for alms. To pursue a person on the road and repeatedly waylay him for money or to exact money from the person by blackmail, is called by the beggars, 'chasing the dog.'

A beggar will beset wealthy families and stay for hours at the door bellowing for food. The first time he gets food that day he says that it was his 'big son' 大的兒 *ta ti êrh* who gave it him; the second time it is the 'second son,' and so on. These things make the beggars hated by many people, and a class which is loathsome to behold becomes also repugnant to the kindest of hearts.

* * *

ROBBERS 盜賊 *tao tsei.*

548 These are divided into several classes, the following being a few of them:

Flying thieves, 飛賊 *fei tsei.* These enter the house by going over the roof with a pole; their sandals being made of human hair. In the day time they pretend to be sleepy, lazy fellows, but when they go to steal they can fly over the beam or walk on the partition' 飛梁走壁 *fei liang tsou pi.*